

Zeal and Loyalty Recommended

IN A

S E R M O N

PREACH'D AT

POOLE in DORSETSHIRE,

On Occasion of the Present

Unnatural Rebellion,

DECEMBER 1st, 1745.

When the Pretender's Son, with his *Highland* Army,
had advanced a considerable Way into ENGLAND.

By SAMUEL HAWARD.

The SECOND EDITION.

L O N D O N :

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Sir Peter Thompson, K^{nt.}

H I G H S H E R I F F

O F T H E

C O U N T Y of S U R R E Y.

Honoured Sir,

TH E many Imperfections
observable in the follow-
ing Sermon were enough
to discourage me from exposing it
to Public View, had it not been
the particular Request of the
Assembly, to whom it was de-
livered.

vi *DEDICATION.*

livered. It certainly becomes all, who have the Happiness to enjoy so desirable a Constitution as ours, under so just and benevolent a Prince, to endeavour, by all possible Methods, to secure both his Person and Government from the daring Insults of bold Invaders and base Traitors. And, I hope, the imminent Dangers, which still threaten us from either of them, will serve to apologize for any Warmth of Expression that may appear in this Discourse. As the Design of it is to inculcate the strongest Sentiments of Loyalty to our excellent Sovereign, and diffuse a Spirit of Zeal and Gratitude among all our Fellow-Subjects, I take the Liberty

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DEDICATION. vii

ty of sending it into the World under your Patronage, as sensible of the Advantages it must receive from your Favour. And I readily embrace this Public Opportunity of congratulating you upon the Honour, his Majesty has justly confer'd upon so deserving a Person, who has distinguished himself by a steady Loyalty to his Person and most illustrious Family, and a true Concern for the Preservation and Continuance of our most valuable Liberties and Privileges.

May that noble Zeal, which animates your generous Soul, and has discovered itself in such a Variety of happy Instances,
ever

viii *DEDICATION.*

ever meet with the Applause it
deserves, and be crown'd with
all desirable Success. This is
the sincere Desire of,

HONOURED SIR,

Your most Obedient

and Faithful

Humble Servant,

Poole, Dec. 9, 1745.

S. HAWARD.

I SAMUEL xvii. 26. Latter Part.

*For who is this uncircumcised Philistine,
that he should defy the Armies of
the living GOD?*

HOW pleasing must it be to the People of *Israel*, when they heard that the Kingdom was to be established in the House of *David*? *It shall come to pass, when thy Days be expir'd, that thou must go to be with thy Fathers, that I will raise up thy Seed after thee, which shall be of thy Sons, and I will establish his Kingdom.* 1 Chron. xvii. 11. A Prince, as *David* was, remarkable for the Beauties of his Mind, the Prudence of his Counsels, the Justness and Steadiness of his Conduct, and the Success of his Sword in the Defence of his People's Liberties, could not but be the Darling of his Subjects, as well as the Envy of his Enemies. And with what universal Joy and Chearfulness must the Jewish Nation be filled, when they saw the illustrious Progeny of their Royal Head shining with all the Qualifications necessary to adorn the

B Throne

Throne, and render the People prosperous and happy? Such was *Solomon*, that wise and excellent Prince, who held the Reins of Government after his Father's Decease, and sway'd the *Jewish* Sceptre with such Honour and Advantage. And yet, notwithstanding the Greatness, the Prudence, and Piety of these two Princes, the Mildness of their Government, and Concern for their Subjects, they were exposed to the wicked Attempts of desperate Rebels, who form'd the most cruel Designs against their Persons, and endeavour'd in a most traiterous Manner to strip them of their Crown and Dignity. One of these unhappy and remarkable Instances was *Absalom*, who filled with an insatiable Thirst after Government, and deluded by his impious Flatterers, conspir'd in the most inhuman and unnatural Manner, against the Person of his tender and indulgent Father; and would have wrested the Sceptre out of his Hands, had not a kind Providence prevented it. 2 *Sam.* xv. 2. Another Instance of Perfidy and Treachery was *Adonijah*, who was soon cut off, and received a just Reward, for his secret Designs against his Brother *Solomon*, 1 *Kings* chap. ii.

THUS we see, that Kingdoms are not so firmly establish'd in the Hands of the wisest and best of Princes, but that they are often threatned with a Change, by aspiring and ambitious Men. This has been the Case as
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to this Nation, through the Pride and Ambition of the Court of *Rome*, both in the Reign of our late illustrious Prince, King *George the First*, and of his Royal Successor our present Rightful Sovereign. That intriguing Court has ever been restless in its Endeavours against this noble Family, that now sits upon the Throne of *Britain*; has form'd the most desperate Designs against our excellent Princes, as well as the Rights and Privileges of this Nation. But God, who hates all the Appearances of Cruelty, Injustice and Ambition, justly frown'd upon those accursed Attempts, disappointed the Expectations of the Contrivers of them, and preserved our happy Constitution, when it was threatned with an entire Diffolution. Many of you, I doubt not, with the utmost Gratitude remember, when the bold Invaders of our Liberties, ready to put their Schemes of Cruelty into Execution, were (*Nov. 13, 1715.*) suddenly cut off, and forc'd to conclude the Scene with Shame and Disappointment. The Footsteps of Providence attending that signal Deliverance from Superstition and Slavery, appear'd so evidently in our Favour, and were such visible Marks of the Divine Resentment against Popery and Cruelty, as, one would imagine, should be sufficient to intimidate and discourage our Enemies from any further Attempts upon us. But such is the Pride and Insolence, such the restless Malice of *Rome* and her Votaries, that

they will always be aiming at the Conquest of *Britain*, as the grand Bulwark against their ambitious Designs. This appears both in the late intended Invasion, when GOD so wonderfully disappointed them by his stormy Winds; and in the present unnatural Rebellion, supported by our avowed Enemies, *France* and *Spain*, which being raised in the North, hath spread itself into the more Southern Parts of our Land, in favour of an abjur'd *Papish* Pretender, set up as the Sovereign of this Nation, in the most audacious and flagrant Manner, against the present excellent Constitution and Government. Are they not come with Fury and Vengeance, with Views of Conquest and Cruelty, though conceal'd and disguis'd under the fair Pretences of Love and Friendship, and the specious Titles of Guardians and Deliverers? Are they not come under the vain Protection of a numerous Host of Saints, through whose pretended Guidance and Intercession they are encouraged with the Hopes of Success and Victory? And is not this an open Defiance of the living GOD, and the pure Religion with which he has blessed us? This, this is enough then to awaken every true Protestant among us, who has any Concern for himself, any Zeal for the Honour of GOD, and the Purity of his Worship, and to make him cry out in the Spirit and Temper of Holy *David*: *Who*
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is this uncircumcis'd Philistine, that he should defy the Armies of the living GOD?

THE Occasion of this warm and pathetic Expression of *David* was as follows. There had been a tedious War carried on between the *Israelites* and the *Philistines* : and during the Reign of *Saul*, both Armies being drawn out in Battle Array, a certain Champion, named *Goliath* of *Gath*, depending upon his uncommon Stature, and the Greatness of his Strength, comes forth out of the Camp of the *Philistines*, stands between the two Armies, calls to the Host of *Israel*, and proposes that the Matter should be decided by a single Combat ; and that if his Antagonist was victorious, the *Philistines* should be their Servants ; but if he gain'd the Field, then the *Israelites* should be Servants to the *Philistines*. Upon this Proposal the proud *Philistine*, apprehending himself to be superior to any of the *Israelites*, boldly defies them all ; which so far dispirited *Saul* and his Army, that none durst accept the Challenge. At length *David* the Son of *Jesse*, Keeper of his Father's Sheep, a young Man, and unexperienced in the the Art of War, came providentially to the Camp to bring his Brethren some Refreshment ; and during his Stay the *Philistine* appear'd in his usual Manner, and uttered his Blasphemy in the Hearing of *David*. The Men of *Israel*, terrified at the Approach of this mighty Warrior, fled from him, and in the utmost Confusion,

sion said: *Have ye seen this Man, that is come up? Surely to defy Israel is he come up; and it shall be, that the Man who killeth him, the King will enrich him with great Riches, and will give him his Daughter, and make his Father's House free in Israel*, ver. 24, 25. David being eminent for Piety and a Concern for the Honour of GOD, hearing the Blasphemies of the *Philistine*, and observing the Fear and Astonishment of his Countrymen, could forbear no longer, but breaks forth in the Warmth of his Zeal, saying: *What shall be done to the Man, that killeth this Philistine, and taketh away the Reproach from Israel? For who is this uncircumcis'd Philistine, that he should defy the Armies of the living GOD?* The pious Youth being sensible what a Reproach it was to *Israel*, *Israel* the favourite People of GOD, who had so often experienced the Indulgencies of his Providence, and the Power of his Arm in their Protection and Deliverance, to be thus proudly challeng'd by a rude and insolent Heathen, who cast Contempt upon GOD himself, as if unable to deliver *Israel* out of his Hands, felt his Soul filled with the warmest Emotions of Zeal; and out of an affectionate Regard for the Name of the great Jehovah, lest that should suffer by the Blasphemy of the *Philistine*, and the Terror and Confusion of *Israel*; and in Confidence of the Divine Favour and Protection, addresses his Fellow-Subjects, and endeavours by the most contemptible Reflections upon this Champion,

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to dissipate their Fears, and animate their Souls with the most ardent Zeal for the Cause, in which they were embark'd, and the Hopes of Victory : " why are ye discourag'd at the vain
" Triumphs, Appearance and Strength of *Goliath*? He is but a Man, and of an accursed
" Race, a Race under the manifest Tokens
" of the Divine Displeasure, an uncircumcis'd
" *Philistine*, that impudently defies the GOD
" of Heaven ; and therefore as easy to be conquer'd, as the meanest and most inconsiderable Mortal. Let not your Souls then sink
" under the Apprehension of Distress and Slavery ; but resume your Courage, act like
" Men, and let the bold Insulter see, that you
" fight under the Banner of the Lord of Hosts,
" who will make his People victorious, and
" and their Arms successful against all their
" Enemies." Thus *David* animated the Host of *Israel*, and cast Contempt upon the daring Heathen.

AND as Terror and Confusion run thro' the numerous Army of *Israel*, at the Approach of the mighty Champion ; so they are equally observable in the Countenances of many of our Fellow-Subjects amongst us, especially of those, whose Hands are not taught to War, and their Fingers to fight, at the unnatural Rebellion that is raised. The Design of this Discourse is therefore to remove our Fears, and quiet our Minds, under the present Providence ; and likewise

wise to quicken myself and you, and animate our Souls with Zeal in the Defence of our Royal Sovereign, and the Preservation of our most sacred and invaluable Privileges, against all the cruel Designs and bold Attempts made use of to deprive us of them.

AND who is this bold Invader that is come into our Land, and insolently threatens both Prince and People with Slavery and Bondage? What is his Character? The most odious and contemptible, diametrically opposite to the Character which the Scripture gives of one who is fit to rule, and therefore may justly render him the Contempt and Scorn of all Nations, but especially of *Britain*. As he has been maintained at the Expence, so he must have been trained up in all the pernicious Maxims of Popish Courts. Has he not been educated at *Rome*, and received his Principles from thence? Must he not have imbibed Sentiments destructive of Liberty, both civil and religious? Has he not embraced all the Errors and Superstitions of Popery? Must he not have been taught to hate and extirpate Protestants, and set up absolute Monarchy? Think then, my Brethren, what a Figure a Prince thus qualified must make upon the Throne of *England*, a Prince so unfit to govern a free and generous People. He receives indeed the largest Character and the highest Encomiums from his Friends, and pro-

promises all the Blessings of a mild and gentle Government ; to free the Nation of all its Burdens, to study and promote the Peace and Welfare of his People ; and to abound in all the Instances of Humanity and Generosity. But can this possibly be the Case ? Can any thing good come out of *Rome*, a Place remarkable for Impiety ? Can a mild and merciful Prince come from thence, where he has been trained up in the vile Tenets and Cruelties of Popery ? This appears to be impossible. For can we imagine that he would otherwise have the Wishes and Prayers of the Church of *Rome* ? Or would he be assisted with the Power of *France*, was he not to be a Tool to that perfidious Nation, and did he not breathe the Spirit of Persecution and Cruelty ? Go then, thou vain Deceiver, *Britain* is no more to be lulled asleep by fair Speeches and studied Falsehoods. She has been once and again deluded by vain Promises of Popish Princes, and has suffered dear for her Folly ; but now her Eyes are open, your secret Designs appear through the Disguise, she knows your Character, and abhors your Attempts. Such then is the Character of this bold Adventurer.

AND what is his Cause ? Had the Champion's Cause in our Text been good, he might have had some Reason to defy *Saul* and his numerous Army : But as he gave all the Marks of Vanity, Insolence, and Blasphemy, as he

cast Contempt upon the GOD of the Armies of *Israel*, and came forth to discover the Pride of his Heart ; so he justly fell by the Hands of *David*. The Cause of the Pretender is most unjust and infamous, and therefore equally unworthy of Success. He is actuated by the worst of Principles, and by the basest and most pernicious Views. Has he any just Title to the Crown of these Realms, the Possession of which he thus boldly attempts ? Was he not excluded by the universal Consent of the Nation ? Do not our Laws forbid his Claim, and make it unjust for him to aim at the Throne ? His Pretensions then are groundless ; his Cause is the Cause of Popery, Superstition, and Idolatry, laid in Darkness, and maintained and supported by Torture and Death.

FOR what are his Designs ? are they not most bloody and cruel, destructive to true and undefiled Religion, inconsistent with the Welfare of this happy Nation, and most opposite to the common Sentiments of Humanity ? Does he not come to deprive us off our Prince, and cut off the flourishing Branches of that illustrious Family, which now adorns the Throne ? And would his insatiable Cruelty, and restless Ambition stop here ? Would he not plunder the Nation, oppress the People, and make us tributary and subservient to *France* ? Would he not seize our Lands, violate our Laws, burthen our Consciences, de-
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prive us of our Religion, and establish the Superstitions and Fopperies of *Rome*? Are not these plainly the Designs of this proud Invader? And can his Cause then be good? Can he expect the Smiles of Providence, or the Wishes and Assistance of *Englishmen* and Protestants?

How great and how daring the Insolence, in attempting to rob a free People of their Liberties, and bring them into Slavery? What Height of Extravagance! what Pride and Ambition! to think of usurping the Throne, and enslaving the Nation! Could he imagine that *Britain*, which has so long enjoyed the greatest Blessings under the best of Princes; which has tasted the Sweetness of Liberty, and experienced the Happiness of a wise and gentle Government; could so soon forget these invaluable Benefits, be ungrateful to her Prince, and so regardless of her own Interest, as to receive and welcome a Popish Pretender, and expose herself to all the direful Effects of his Cruelty and Superstition? It is astonishing he could entertain the Thought, much more endeavour the Execution of it with any Expectation of Success. What a lasting Mark of Infamy must be left upon this Nation, and how must future Ages read the Account with Amazement at such Meanness of Spirit; that a People famous for Liberty, the Envy of the World for their Prince, and the Blessings they

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enjoyed,

enjoyed, should tamely submit to a base Usurper, be robbed of their Privileges, and subjected to the lowest Slavery. This is such a Cowardice of Spirit, that my Brethren, my Countrymen, cannot be guilty of; and therefore it only shows the Pride and Insolence of the Man who attempts it.

How vain and extravagant then must be his Hopes? Thousands must be breathless in the Field, before this Popish Invader can ever be fixed upon the Throne. Was his Cause the Cause of God, was it to pull down an Usurper, a Tyrant from his Dignity, and by the united Entreaties of the People to deliver them sunk under Oppression, and involved in Misery; he might then reasonably expect the Blessing of Providence, and Success in his Attempts. This was the Case with the immortal *William*; he was evidently raised up by God himself, as an Instrument to redress the Grievances of an injured Nation, to rescue them from the Rage of a Tyrant, and restore them to the Enjoyment of their former Liberties and Privileges; and therefore the God that sent him smiled upon his Undertakings, and made him victorious. But this popish, this daring Pretender, comes with contrary Views, and acts upon Principles quite different. 'Tis not the Glory of God, 'tis not a generous Concern for the Afflicted, that has brought him into our Land; but Pride and Ambition, Cruelty

Cruelty and Revenge, were the chief Inducements, these spurred him on to the rash Undertaking, and were the principal Motives in his aiming at the Throne. And can this lay a solid Foundation for Hope of Success? Can any pleasing Expectations of Victory be built upon these? The End must be Shame and Disappointment to those, who are engaged in such a Cause; but Triumph and Joy to the Prince and People, whose Ruin was intended, as it will only tend to unite their Hearts and Hands the more closely, and establish their Peace and Happiness upon more solid and lasting Foundations.

SHALL not these Considerations then scatter our Fears, and encourage our Hopes? It is true, our Sins being numerous, and attended with many peculiar Aggravations, justly expose us to the Divine Displeasure; and a wise and unerring Providence has suffered the Enemy to bring Desolations into Part of our Land, and to threaten us with the most distressing Calamities. But what can we think, that our GOD will leave us a Prey to *France* and *Rome*? After he has humbled us, will he not stop his righteous Anger, and turn it upon our Enemies? Can he favour so unjust a Cause, the Cause of Popery and Slavery? Can he bear to see his Worship polluted, his Name blasphemed, his People treated with Cruelty; and not arise to defend his People, and destroy his Enemies?

mies? Be silent before the Lord, all Flesh, for he is risen out of his holy Habitation, risen for the Honour of his Name, to manifest his Power in his People's Salvation, and to display his Justice and Faithfulness in the Confusion of his and their Enemies; who have long been drunk with the Blood of the Saints, and the Martyrs of JESUS, long exalted themselves above the Earth, and triumphed in their Abominations. But the Hour is approaching, when thousands of Tongues in joyful Acclamation shall repeat the Sound, *Babylon is fallen, is fallen.* Goliath's Character and Pride in defying the Armies of the living GOD encouraged the young Stripling with the Hopes of Victory, and pushed him on in the Fight. And is there not equal Encouragement for us from a View of the Character, and insolent Designs, of this abjured Pretender? Be not discouraged then, O *Britain*, the Lord will not give his Glory to another, nor his Worship to graven Images. *Why art thou cast down, oh my Soul, and why art thou disquieted within me? Hope in the Lord, for I shall yet praise him in his worshipping Assemblies, notwithstanding the raging Cruelty of bloody Rome; I shall yet enjoy my Sabbaths, and call upon my GOD in his House of Prayer. Return to thy Rest therefore, O my Soul, for the Lord will yet deal bountifully with us. He is yet our Rock and our Salvation, he is our Defence, and we shall not be greatly moved. How long will ye imagine Mischief against a Man?*

Ye shall be slain all of you ; as a bowing Wall shall ye be, and as a tottering Fence. Psal. xlii. 2, 3.

How should the insolent Attempts of this proud Invader fill us with a holy Indignation ? Was his Errand of a trifling Nature, or was he at *Rome* or *Paris* to exclaim against our Government, our Laws and our Liberties, he would be beneath our Notice, and unworthy of our Observation. But as our Prince and his illustrious House, as our Privileges and all our dear Enjoyments are actually threatned in our Land ; this, this should awaken our Attention, and raise our Resentment. Was not *David's* pious Soul filled with a holy Contempt at the proud *Philistine*, when he heard him pouring out his Blasphemies, and casting such Reproach upon the GOD of *Israel* ? And is it not enough to raise our Indignation, to see this Popish Bigot big with the Hopes of Success through his Idolatries ? What, shall we not resent the impious Attempts, the bloody Designs, and open Insults of this uncircumcised *Philistine* ? Can we see him coming under the Protection of two hostile Nations, upon Designs the most fatal to ourselves and Posterity, without finding our Breasts filled with a just Indignation, an utter Abhorrence of his Errand and Cause ? 'Tis impossible, my Brethren, however we may be degenerated, that we can so far have lost the Spirit of *Englishmen*. We can't be sunk so low as
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the miserable Slaves in *France* and *Spain*, who quietly suffer their Monarchs to plunder them of their Riches, and their Priests to triumph over their Consciences, without the least Resentment. *England* is of a different Spirit, and shall we not discover it?

SHALL we not with the warmest Zeal act against this threatening Enemy, and exert ourselves in the Defence of our Sovereign and our Liberties? The present Time is no Time for Security, but Zeal and Loyalty. What though our Enemies Cause is bad, and Success we hope will never attend their Undertakings, so as to over turn our Government; must we therefore be indolent and unactive? No: be valiant and shew yourselves Men. Rouze up, O *Britain*, prepare for the Battle, and the Lord will be with you. Our foreign and domestic Enemies may not be able to compleat their Purposes; but they may lay waste many Parts of our Land, by bringing Fire and Sword amongst us, and fill us with Consternation and Confusion. Let us not lie still then in this common Time of Danger, but exert ourselves, and by our united and importunate Prayers, by our vigorous and zealous Endeavours, prevent the Progress of those who are risen up against us, and threaten our Destruction.

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NEED I use Arguments to quicken your Zeal? Are there any among you so backward, as to want the Art of Preservation, and the Power of Eloquence, to excite you to exert your Vigour for your Sovereign and your Liberties? Gratitude calls for our Zeal in the present critical Conjunction. Had it not been for the present illustrious Family, how miserable must we have been, who are now so remarkable for Greatness, and enjoy all the Privileges of a free Nation? Were not Popery and Slavery coming in upon us like a Torrent? Were not our Enemies triumphing at the near Prospect they had of *England's* Submission? Did they not begin boldly to threaten our Religion, our Liberties, our Properties, and all our Enjoyments? And would they not soon have discovered their insatiable Cruelty in our Distress and Slavery? We must immediately have fallen a Sacrifice to Popish Fury, and have felt the dreadful Effects of a Tyrant's Rage, had it not been for the Interposition of an indulgent Providence, in raising up, and opening a Way for the Brave and Valiant, the noble and illustrious GEORGE to fill the Throne of these Kingdoms. And shall we prove ungrateful? Have we no Sense of Honour, no Spark of Generosity? God forbid, that this should ever be said of any one born in *England* under the mild and gentle Government of a Protestant Prince. Now then is the Time to discover our grateful and

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generous Sentiments, our Esteem for Liberty, and our Sense of the Mercies we have so long enjoyed. Have we been injured in any of our Properties, deprived of our Estates, or our Children, through the Injustice of our Governors? Nay, have we not been treated with the utmost Humanity? Have we not had our Liberties secured to us by Law, our Houses preserved from Rapine and Plunder? Our Persons from Persecution and Cruelty? Have we not sat each under his Vine and his Fig-tree, and none to make us afraid? Have we heard the Voice of the Oppressor? Have we been forced to fly from our Families, and leave our tender Children and Substance to the Mercy of unreasonable Men? None of these Calamities have reached us; and shall we not now study Returns of Gratitude, when our Prince is threatened? Can this new pretended Prince make us more happy, than we have been under the present Constitution? Can we enjoy greater Privileges? Nay must we not fall from the Height of Grandeur and Prosperity into the lowest Depths of Poverty and Distress? And can we then change a Constitution so happily designed to promote the Prosperity of the Nation; a Constitution so admirably adapted to aggrandize the Prince, and yet secure the Liberty, Peace and Welfare of the Subject both in civil and sacred Concerns; for one calculated to establish Tyranny and Slavery? None but a Papist can bear the Thought. And shall we be sleepy and unactive?

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Do not the Excellencies of our Sovereign demand our Regard ? To enter into his Character would be needless, and might be thought too presumptuous ; his great Wisdom both in the Field and in the Cabinet, his Courage and Magnanimity, his Fidelity and Steadiness, his Kindness and Benevolence, his ardent Love to and paternal Concern for his Subjects, shine too bright, and appear too visible, to want the Eloquence of the Press or Pulpit to set them forth. And can we then exchange such a Prince, a Prince Heaven has destined to make us happy, a Prince distinguished by his Zeal for the Protestant Faith, trained up for Empire, and fitted for Government ; a Prince who is the Ornament of his illustrious Family, the Darling, the Joy and Delight of his People ; can we, I say, exchange such a Prince for one so bad in his Principles, and desperate in his Fortunes ? The Thought is too shocking for a *Briton* to entertain. No, my Friends, let us not encourage a Supineness and Negligence of Spirit ; but with a Resolution and Zeal becoming our Character act vigorously against the Invader, secure our Liberties, and strengthen the Hands of our Royal Sovereign. Our own Interest calls for it, our Consciences, our Properties, our Children, our Lives, our All. Do you prefer Liberty before Slavery, Justice before Oppression, Humanity before Cruelty ? Would you live in Peace, enjoy the endearing Conversation of

your Wives and Children, eat your Bread with Chearfulness, sleep without Fear, secure from Persecution and Tyranny? Would you enjoy your Bibles, improve your Sabbaths with your Fellow-Worshippers in God's House, and serve him according to your own Consciences? In fine, would you secure all the Blessings of a free People, and flourish under a generous and humane Government? Now exert yourselves, and join with your loyal Countrymen in all those Measures, that are necessary to stop the Progress of the bold and insolent Rebels, and to defend the Person of your lawful Sovereign. Are not the Blessings you possess worth contending for? Yes, surely. For when they are gone, what will be left that is so? A gloomy Scene would present itself, a black Cloud cover our Land, and the Inhabitants be made as miserable, as they were before happy. Consider what must be the Consequences of a Popish Settlement; not only our Privileges would be taken from us, but a sad Variety of other Calamities necessarily attend us. But I need not represent the Case; you know, my dear Countrymen and Friends, you know the dreadful State we should all be in; and when you consider it, I am persuaded, your loyal Souls are filled with the warmest Resentments at the extravagant Pride and Ambition of *Rome*, and the noblest Zeal for your illustrious Sovereign. Yet suffer me to touch the soft and tender Passions, and raise your Zeal (if possible) to yet a higher Pitch,

Pitch, by expostulating with you upon this important Head. Can you think then, my Brethren of Desolation and Confusion overspreading the Land, and your Country becoming a Field of Blood? Can you think of having your Houses of Prayer shut up, your Estates seized, your Persons cast into noisome Dungeons, or sinking under the painful Tortures of a lingering and cruel Death, on your refusing a ready Submission to the Superstitions of Popery? Ye indulgent and affectionate Parents, whose Souls are filled with the tenderest Concern for the Welfare of your Children, can you think of their being educated in the cursed Principles of *Rome*, deprived of the glorious Gospel of the Redeemer, and all the Privileges and Blessings of a Protestant Government? Ye fond and compassionate Mothers, can you think of the Agonies of *Rachel's* tender Soul, when deprived of her innocent Babes by the Cruelty of *Herod*, without feeling in your own Breasts a Fellow-Sympathy? And how then can you think of the Misery of your own beloved Offspring? How can you see those little Delights, those dear Objects of your Affection, cruelly butchered and tortured by merciless Men? Does not the distant Thought startle your Minds, shock your soft indulgent Natures, awake at once the Passions of Tenderneſs and Resentment, and fill you with the utmost Abhorrence of that Religion, that encourages such

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Acts of Cruelty? Send up then your passionate Cries, your pious and importunate Prayers to Heaven for your Families, your Husbands, your Children, your Countrymen; and act your part with Chearfulness and Vigour in the present Season. You noble and generous Youths, that grace our Isle, and give such promising Hopes of our future Happiness; let me awake in you a Sense of Duty, Love, and Gratitude. Can you leave your aged Parents, those who have loved you as their own Souls, who have carefully watched over you, and been concerned to instil into your early Minds all the Principles of Humanity and Piety, can you leave them in the Hands of barbarous and cruel Ruffians? Can you think of seeing their grey Hairs, their feeble Years exposed to Fire and Sword, to Torture and Death, and not find your generous Souls filled with the greatest Indignation as well as Pity? Rouse up your Courage then, and appear in your Country's Cause. In fine, my Brethren, my Fellow-Subjects, if you have any Love for yourselves, any Tenderness for your Relations and Friends, any Regard for your Country, any Esteem for Liberty, any Concern for your Prince, now shew it by your Prayers, your Hands, your Purfes, and the most active and necessary Endeavours to crush the Designs of the proud Invader, and preserve our glorious Constitution. Let no
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Party Names or different Communions now divide us, but zealously unite in supporting the best of Causes, the Cause of Liberty and Religion. And may kind Heaven hear our Prayers, and crown our Endeavours with Success. May the Crown long flourish upon the Head of our most excellent King, and may his illustrious Race be endowed with all the amiable Qualities of their Royal Parents, and afford this happy Isle a constant Succession of the bravest and most eminent Princes, who may transmit to Posterity the greatest and most valuable Blessings.

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